

A  
Choice Drop  
OF  
HONEY  
From The  
ROCK CHRIST

JO R,  
A Short Word, of Advice to all  
Christians, of what Perswasion soever,  
in order to a thorough Reformation.

By T. W. late Preacher of the Gospel.

The Fifth Edition.

Dent. 32. 31. *For their Rock is not as  
our Rock, even our Enemies themselves  
being Judges.*



L O N D O N,  
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Grace-church-street, next Cornhill.



*A Short Word of Advice to all Christians, &c.*

**A** Word of Advice to my own Heart and thine; thou professest Baptism, Church-fellowship; thou dost well, they are glorious Ordinances: But if thou hast not the Blood of Christ at the Root of thy Profession, it will wither and prove but painted Pageantry to go to Hell in.

If thou retain Guilt, Self-righteousness under it, those Vipers will eat out all the Vitals of it at length. Try and examine with greatest strictness every day, what bottom thy Profession and Hope of Glory is built upon, whether it was laid by the hand of Christ; if not, it will never be able to endure the storm that must come against it. Satan will throw it all down, and great shall be the fall thereof, *Mat. 7. 27.*

Glorious Professor, thou shalt be winnowed: Every vein of thy Profession will be tried to purpose: Terrible, to have it all come tumbling down, and to find nothing but it re-bottom upon.

Soaring Professor, be to thy waxen Wings betimes, which will melt with the heat of Temptations. What a misery to Trade much and break at length, and have no Stock, no Foundation laid for Eternity, in thy Soul?

Gifted Professor, look there be not a worm at the root that will spoil all thy fine Board, and make it die about thee in a day of Scorchings. Look over thy Soul daily, and ask, where is the Blood of Christ to be seen upon my Soul?

what

*A Choice Drop of Honey,*

what Righteousness is it that I stand upon to be saved by? Have I got off all my Self-righteousness? Many eminent Professors, have come at length to cry out, in the sights of the ruin of all their duties, Undone, Undone to all Eternity.

The greatest sins may be hid under the greatest duties, and the greatest terrors: See the wound that sin hath made in thy soul, be perfectly cured by the blood of Christ, not skimmed over with duties, humblings, enlargements, &c. Apply what thou wilt besides the blood of Christ it will poison the sore. Thou wilt find that sin was never mortified truly; that thou hast not seen Christ bearing for thee upon the Cross: Nothing can kill it but the beholdings of Christ's Righteousness.

Nature can afford no balsam fit for soul-cure. Healing from duty, and not from Christ is the most desperate disease. Poor ragged nature, with all its highest improvements, can never spin a garment fine enough (without spot) large enough (without patches) to cover the soul's nakedness. Nothing can fit the soul for that use but Christ's perfect Righteousness. Whatsoever is of nature's spinning must be all unravelled before the Righteousness of Christ can be put on. Whatsoever is of nature's putting on, Satan will come and plunder every rag away, and leave the soul naked and open to the wrath of God. All that nature can do will never make up the least dram of Grace that can mortify Sin, or look Christ in the face one day.

Thou art a Professor, art baptized, gets on hearing, and praying, and receiving, yet miserable mayst thou be. Look about thee, didst thou ever yet see Christ to this day in distinction from



rom all other excellencies and righteousness in the world, and all of them falling before his Majesty and Grace, Isa. 2. 17.

If thou hast seen Christ truly, thou hast seen pure Grace, pure Righteousness in him, every way infinite, far exceeding all sin and misery. If thou hast seen Christ thou canst trample upon all the righteousness of men and angels, so as to bring thee into acceptation with God. If thou hast seen Christ, thou wouldst not do a duty without him for ten thousand worlds, 1 Cor. 2. 2. If ever thou didst see Christ, thou didst see him a Rock higher than self righteousness, Satan, sin, Psal. 61. 2. and that Rock doth follow thee, 1 Cor. 10. 4. And there will be continual drops of Honey and Grace out of that Rock to satisfy thee, Psal. 81. 16. Examine if ever thou beheld Christ as the only begotten of the Father, full of grace and truth, Joh. 1. 14. 16. 17. Be sure thou art come thou art come, to Christ, that thou stand upon the Rock of ages, hast answered his call to thy soul, hast closed with him for Justification.

Men talk bravely of believing, (whilst whole and sound) few know it. Christ is the mystery of the scripture; Grace the mystery of Christ. Believing is the most wonderful thing in the world. Put any thing of thine own to it, and thou spoilest it; Christ will not so much as look at it for believing. When thou believest, and comes to Christ, thou must leave behind thee thy own righteousness, and bring nothing but thy sin, O that is hard, leave behind all thy holiness, Sanctifications, duties, humblings, &c. and bring nothing but thy wants and miseries, else Christ is not for thee, nor thou for Christ. Christ will be a pure Redeemer and Mediator.

and thou must be a pure sinner, or Christ and thou wilt never agree: It's the hardest thing in the world to take Christ alone for righteousness; that is to acknowledge him Christ, Join any thing to him of thy own and thou Un-Christ's him.

Whatever comes in when thou goest to God for acceptance, (besides Christ) call it Anti-Christ, bid it be gone; make only Christ's righteousness triumphant; all besides that is *Babylon*, which must fall, if Christ stand, and thou shalt re-oyce in the day of the fall thereof, *Isa. 1. 10. 11. 12.* Christ alone did tread the wine-press, and there was none with him, *Isa. 63. 2.* If thou join to any thing but Christ, Christ will trample upon it in fury and anger, and stain his raiment with the blood thereof. Thou thinkest it easy to believe; was ever thy faith tryed with an hour of temptations, and a thorough sight of sin? was it ever put to grapple with Satan, and the wrath of God lying upon the Conscience: when thou wast in the mouth of hell and the grave, then did God shew thee Christ a ransom, a righteousness, &c. Then couldst thou say, O I see grace enough in Christ; thou mayst say that which is the biggest word in the world Thou believest. Untryed faith is uncertain faith.

To believing there must be a clear conviction of sin, and of the merits of the blood of Christ, and of Christ's willingness to save upon this consideration meerly, that thou art a sinner; things all harder than to make a world. All the power in nature cannot get up so high in a storm of sin and guilt as really to believe there is any grace, any willingness in Christ to save. When Satan chargeth sin upon the conscience, then the soul to charge it upon Christ, that is Gospel-like,

that

that is to make him Christ, he serves for that use. To accept Christ's righteousness alone, his blood alone for Salvation. That is the sum of the Gospel, when the soul in all duties and distresses can say, Nothing but Christ, Christ alone for righteousness, justification, Sanctification, Redemption, 1 Cor. 1. 30. Not humblings, not duties, not Graces, &c. That Soul hath got above the reach of the billows.

For all temptations, satan's advantages, our complainings are laid in self-righteousness, and self-excellency, God pursueth these, by setting satan upon thee, as *Laban* did *Jacob* for his Images which *Rachel* hid, *Gen.* 31. these must be torn from thee, be as willing as thou wilt, these hinder Christ from coming in, and till Christ come in, guilt will not go out, and where guilt is, there is hardness of heart, and therefore much guilt argues little, if any thing of Christ's blood, that will tend to hardning. Make Christ thy Peace, *Eph.* 2. 14. not thy duties, thy tears, &c. Christ thy righteousness, not thy graces, &c. Thou mayst destroy Christ by duties, as well as by sins. Look at Christ, and do as much as thou wilt. Stand with all thy weight upon Christ's righteousness; take heed of having one foot on thy own righteousness, another on Christ's. Till Christ come and sit on high upon a throne of grace, in the conscience, there is nothing but guilt, terrors, secret suspicions, the soul hanging between hope and fear, which is an un-gospel-like State.

He that fears to see sin's utmost vileness, the utmost hell of his own heart, he suspects the merits of Christ. Be thou never such a great sinner, 1 *John*, 2. 1. try Christ to make him thy advocate, and thou shalt find him *Jesus Christ the Righteous*.

*Righteous.* In all doubtings, fears, storms of conscience, look at Christ continually. Do not argue it with satan, (he desires no better) bid him go to Christ, and he will answer him, it is his office as he is our Advocate, *1 John. 2. 1* his office to answer law, as our surety, *Heb. 7. 22.* his office to answer justice, as our Mediator, *Gal. 3. 20. 1 Tim. 2. 5.* and he sworn to that office, *Heb. 7. 20. 21.* Put Christ upon it; if thou wilt do any thing thy self, as to satisfaction for sin, thou renounceth Christ the righteous, who was made sin for thee, *2 Cor 2. 21.*

Satan may alledge, and corrupt scripture, but he cannot answer scripture. Its Christ's Word of mighty authority, Christ soyled Satan with it, *Mat. 4.* In all the scripture there is not an ill word against a poor sinner script of self-righteousness; nay, it plentifully points out this man to be the subject of the grace of the Gospel, and none else. Believe but Christ's willingness, and that will make thee willing. If thou findest thou canst not believe, remember its Christ's work to make thee believe; put him upon it, he works to will and do of his good pleasure, *Phil. 2. 13.* Mourn for thy unbelief, which is a setting up guilt in the conscience above Christ, an undervaluing the merits of Christ, accounting his blood an unholy, a common, and unsatisfying thing.

Thou complaineest much of thy self; doth thy sin make thee look more at Christ, less at self? That's right, else complaining is but hypocrisy. To be looking at duties, graces, enlargements, when thou shouldst be looking at Christ; that's pityful: Looking at them will but make thee proud, looking at Christ's grace will make thee humble. By grace you are saved *Eph.*

*from the Rock Christ.*

2. 5. In all thy temptations be not discouraged, *Jam.* 1. 2. those *Surges* may not be to break thee, but to heave thee off thy self on to the Rock Christ.

Thou mayst be brought low, even to the brink of hell, ready to tumble in; thou canst not be brought lower than to the belly of Hell, many Saints have been there, even drownded in hell, yet there mayst thou cry, there mayst thou look towards the holy Temple, *Jonah*, 2. 4. Into that Temple none might enter but purified ones, and with an offering too, *Acts*, 21. 26. But now Christ is our Temple, Sacrifice, Altar, High-priest, to whom none must come but sinners, and that without any offering, but his own blood once offered, *Heb.* 7. 27. Remember all the patterns of grace that are in heaven. Thou thinkest, O what a monument of grace wouldst thou be: there are many thousands as rich monuments as thou be. The greatest sinner did never oppose the grace of Christ, do not despair: Hope still, when the clouds at blackest, even then look towards Christ, the standing Pillar of the Father's love and grace, set up in heaven, for all sinners to gaze upon continually. Whatsoever Satan or conscience says, do not conclude against thy self. Christ shall have the last word, he is the Judge of quick and dead, and must pronounce the final sentence, his blood speaks reconciliation, *Col.* 1. 20. cleansing, *1 John*, 1. 7. purchase, *Acts*, 20. 28. redemption, *1 Pet.* 1. 19. purging, *Heb.* 9. 13. 14. remission, *v.* 20. liberty, *Heb.* 10. 10. justification, *Rom.* 5. 9. nigheness to God, *Eph.* 2. 13. Not a drop of this blood shall be lost. Stand and hearken what God will say: for he will speak peace to his people, that they return no more

more to folly, *Psal.* 85. 8. He speaks grace, mercy and peace, *2 Tim.* 1. 2. That's the language of the father and of Christ. Wait for Christ's appearing, as the morning star, *Rev.* 22. 19. He shall come as certainly as the morning, as refreshingly as the rain, *Hos.* 6. 3.

The sun may as well be hindered from rising as Christ the sun of righteousness, *Mal.* 4. 2. Look not a moment off Christ. Look not upon sin; but look upon Christ first; When thou moucest for sin, if thou dost not see Christ, away with it, *Zach.* 12. 10. In every duty, look at Christ before duty, to pardon. In duty, to assist. After duty, to accept; without this it is but carnal, careless duty. Do not legalize the gospel, as if nath did remain to thee to do and suffer, and Christ were but an half Mediator; and thou must bear part of thy own sin; make part satisfaction. Let sin break thy heart, but not hope in the Gospel.

Look more at justification than sanctification. In the highest commands consider Christ, not as an exactor to require, but a debtor, an undertaker, to work. If thou hast looked at workings, duties, qualifications, and such like, more than at the merits of Christ, it will cost thee dear; no wonder thou goest complaining. Graces may be evidences, the merits of Christ, (only without them) must be the foundation of thy hope to bottom on. Christ only can be the hope of glory, *Col.* 1. 27.

When we come to God, we must bring nothing but Christ with us. Any ingredients of our own qualifications, will poison and corrupt faith; he that builds upon duties, graces, and the like, knows not the merits of Christ. This makes believing so hard, so far above nature;



if thou believest thou must renounce (as dung and dross, *Phil.* 3. 7. 8.) thy priviledges, thy obedience, thy Baptism, thy Sanctification, thy Duties, thy Graces, thy Tears, Meltings, thy Humblings, and nothing but Christ must be held up : Every day thy workings, thy self sufficiency, must be destroyed. Thou must take all out of God's hand, Christ he is the gift of God, *Joh.* 1. 10 Faith the gift of God, *Ephes.* 3. 8 Pardon a free gift, *Rom.* 5. 16. Ah how Nature stings, her's rageth at this, that all is of gift and it can purchase nothing with its actings and Tears, and tears, and duties, that all its workings are excluded, and of no value in Heaven.

If nature had been to contrive the way of Salvation, it would rather have put it into the hands of saints or Angels to sell it, than of Christ (who gives freely) whom therefore it suspects; it would have set up a way to purchase by doing; therefore it obminates the merits of Christ as the most destructive thing to it, would do any thing to be saved, rather than go to Christ, or close with Christ. Christ will have nothing, the soul will force some what of his own upon Christ. here is the great controversie. Consider, didst thou ever see the merriits of Christ, and the infinite satisfaction made by his death? did thou see this in a time when the burthen of sin, and the wrath of God lay heavy upon thy Conscience. That is grace. The greatness of Christ's Merits is not known, but to a poor soul at the greatest loss. Slight convictions, will but have slight low prizings of Christ's Blood and merits. Despairing sinner; Thou art looking on thy right hand, and thy left, saying, *Who will view us any good?* Thou art tumbling over all thy duties and professions, to patch up a righteousness



nes to save thee. Miserable comforters are all those to thee. Look at Christ now. Look to him, and be saved, all the ends of the earth, *Isa.* 45. 22. There is none else. He is a Saviour, and there is none besides him, *ver.* 21. look any where else, and thou art undone; God will look at nothing but Christ, and thou must look at nothing else. Christ is lifted up on high (as the brasen serpent in the wilderness) (that the ends of the earth, sinners at the greatest distance, may see him, and look towards him. The least sight of him will be saving, the least touch healing to thee, and God intends thou shouldst look on him for he hath set him upon a high throne of Glory, in the open view of all poor Sinners. Thou hast infinite reason to look on him, no reason at all to look off him. For he is meek and lowly of heart, *Mat.* 11. 29. He will do that himself which he requires of his creature, bear with infirmities, *Rom.* 15. 1. not pleasing himself, not standing upon points of Law; *ver.* 2. He will restore with the spirit of meekness, *Gal.* 6. 1. And bare thy burdens, *ver.* 22. He will forgive, not only until seven times, but seventy times seven, *Mat.* 18. 21. 22. It put the Faith of the apostles to it, to believe this, *Luke.* 17. 4. 5. Because we are hard to forgive, we think Christ is hard. We see sin great, we think Christ doth so too, and measure infinite love with our line, infinite merits, with our sins, which is the greatest Pride and Blasphemy *Psa.* 103. 11. 12. *Isa.* 40. 15. Hear what he saith, I have found a ransom, *Job.* 33. 24. In him I am well pleased, *Mat.* 3. 17. God will have nothing else; nothing else will do thee good or satisfy conscience, but Christ who satisfied the Father, God doth all upon the account of Christ

*from the rock of Christ.*

Christ thy deserts are hell, Wrath, rejections.  
Christ's deserts, are life pardon, and acception.  
He will only shew thee the one, but he will give  
thee the other. Its Christ's own glory and hap-  
piness to pardon. Consider, whilst Christ was  
upon the earth, he was more among Publicans  
and sinners than Scribes and pharisees, his pro-  
fessed adversaries ; for they were righteous  
men. It is not so as thou imaginest, that his  
state in glory, makes him neglectful, scornful  
to poor sinners; no he hath the same heart now  
in Heaven, he is God, and changeth not, *He is*  
*the Lamb of God that taketh away the sins of the*  
*world, John 1. 29.* He hath gon through all thy  
temptations, dejections, sorrows, desertions.  
Rejections, *Mat. 4. 3 to 12. Mark. 15. 14.*  
*Luke 22. 44. Mat. 26. 38.* And hath drunk  
the bitterest of the cup, and left thee the sweet;  
the condemnation is out, Christ drunk up all the  
others wrath at one draught, and nothing but  
salvation is left for thee ; thou sayest, thou canst  
not believe, thou canst not repent, fitter to re-  
pent, fitter for Christ if thou hast nothing but  
sin and misery, go to Christ with all thy impe-  
tency, and unbelief, to get faith and repen-  
tance With, from him ; that is glorious. Tell  
Christ, *Lord, I have brought no righteousness, no*  
*grace to be accepted in, justified by ; I am come*  
*for thine, and must have it.* We would be bring-  
ing to Christ, and that must not be ; not a penny  
of nature's highest improvement will pass in hea-  
ven. Grace will not stand with works. *Tit. 3.*  
*Rom. 11. 6.* That is a terrible point to na-  
ture ; which cannot think of being strip of all  
that having a rag of duty, or righteousness left  
look at. Self-righteousness, self-sufficiency,  
the darlings of nature, which she preserves  
as

as her life: That makes Christ such an ugly thing to nature, nature cannot desire him; he is just directly opposite to all nature's glorious interests. Let nature but make a gospel, and it would make it contrary to Christ. It would be to the just, the innocent, the holy, the righteous, &c. Christ hath made the gospel for thee, that is, to needy sinners, the ungodly, the unrighteous, the unjust, the accursed. Nature cannot endure to think the gospel is only for sinners, it will rather chuse to despair, than to go to Christ upon such terrible terms. When nature is but put to it by guilt or wrath, it will to its old haunts of self-righteousness, self-goodness, &c. And infinite power must cast down those strong holds. None but the self Justiciary stands excluded out of the gospel; Christ will look at the most abominable sinner, before him, because to such an one Christ cannot be made justification: He is no sinner. To say in complement, I am a sinner; is easy; but to pray with the Publican indeed, Lord be merciful to me a sinner, is the hardest prayer in the world. It is easy to say, I believe in Christ; but to see Christ full of grace and truth, Of whose fulness thou may'st receive grace for grace. That is saving. Its easy to profess Christ with the mouth; but to confess him with the heart, as *Peter, (to be the Christ, the son of the living God, the alone Mediator)* that's above flesh and blood. Many call Christ Saviour, few know him so. To see grace and salvation in Christ, is the greatest sight in the world; none can do that, but at the same time they shall see that grace to be theirs. Sights will cause applications. I may be ashamed to think, that in the midst of so much profession, yet I have known  
little

little of the blood of Christ, which is the main thing of the Gospel. A Christless, formal profession will be the blackest sight next to hell that can be. Thou mayst have many good things, and yet one thing be wanting, that may make thee go away sorrowful from Christ. Thou hast never sold all thou hast, never parted with all thine own righteousness, &c. Thou mayst be high in duty, yet a perfect enemy and adversary to Christ in every prayer, in every ordinance. Labour after sanctification to thy utmost, but make not a Christ of it to save thee; if so, it must come down one way or other. Christ's infinite satisfaction not thy sanctification, must be thy justification before God. When the Lord shall appear terrible out of his holy places, Fire shall consume all that as Hay and Stubble.

◀ This will be found Religion only, To bottom all upon the everlasting mountains of Gods love and grace in Christ, to live continually in the sight of Christs infinite righteousness, and merits (they are sanctifying, without them the heart is carnal) and in those sights to see the full villainess, yet littleness of Sin, and to see all pardoned; In those sights, to pray, hear, be baptized, &c. Seeing thy polluted self, and all thy weak performances continually; in those sights to trample upon all thy self-glories, righteousnesses priviledges as abominable, and be found continually in the righteousness of Christ only, rejoycing in the ruins of all thy own righteousness the spoiling of all thy own excellencies, that Christ alone, as Mediator, may be exalted in his throne, mourning over all thy duties how (glorious soever) that thou hast not performed in the sight and sense of Christ's love. Without the blood of Christ on the Consciences all are vain services, Heb. 9. 14. That

opinion of Free-will so cry'd up, will be easily confuted as it is by the Scripture in thy heart who hath had any spiritual dealings with Christ, as to the application of his merits, and subjection to his righteousness. Christ is every way too magnificent a Person for poor nature to close withal, or apprehend. Christ is so infinite holy, nature durst never look at him; so infinitely good, nature can never believe him to be such, when it lies under full sights of Sin. Christ is too high and glorious for nature so much as to touch. There must be a divine love first put into the soul to make it lay hold on him, he lays so infinitely beyond the sight or reach of nature.

That Christ that natural Free-will can apprehend, is but a natural Christ of man's own making, not the fathers Christ, not Jesus the Son of the living God, to whom none can come without the Father's drawing, *John*, 6. 44. 46. Finally; Search the Scriptures daily, as mines of Gold, wherein the heart of Christ is laid. Watch against constitution sins, see them in their vileness, and they will never break out into act. Keep always an humble, empty, broken frame of heart; sensible of any spiritual miscarriage, observant of all inward workings, fit for the highest communications. Keep not guilt in the conscience, but apply the blood of Christ immediately. God chargeth sin and guilt upon thee to make thee look to Christ the brasen Serpent.

Judge not Christ's love by evidences, but by promises. Bless God for shaking off false foundations, for any way whereby he keeps the soul awakened, and looking after Christ: better sickness, temptations, than security and slumber.

A slighty spirit will turn a prophane spirit, and will sin and pray too. Slightness is the bane of Profession, if it be not Rooted out of

Heart, by constant and serious dealings with and beholding of *Christ* in Duties, it will grow more strong and more deadly, by being under *Church Ordinances*. Measure not thy Graces by others attainments, but by Scripture-trials. Be serious, exact in Duty, having the weight of it upon the Heart ; but be as much afraid of taking comfort from duties, as from Sins. Comfort from any hand but *Christ* is deadly. Be much in Prayer, or you will never keep up much *Communion* with God. As you are in *Closet-Prayer*, so you will be in all other Ordinances.

Reckon not duties by high Expression, but by low frames, and the beholdings of *Christ*. Tremble at duties and gifts. It was the saying of a Saint, He was more afraid of his duties, than his sins ; the one often made him proud, the other always made him humble. Treasure up manifestations, they make the heart low for *Christ*, too high for sin. Slight not the lowest, meanest evidences of Grace. God may put thee to make use of the lowest, as thou think'st ; even that 1 *Joh.* 3 14. That may be wrath a thousand worlds to thee. Be true to truth, but not turbulent and scornful. Restore such as are fallen. Help them up a gain with all the bowels of *Christ*. Set the broken dis-jointed bones with the grace of the Gospel. High professors, despise not weak Saints. Thou mayst come to wish to be in the condition of the meanest of them. Be faithful to others infirmities, but sensible of thy one. Visit sick beds, and deserted Souls much ; they're excellent schools of experiences. Abide in your calling, be dutiful to all relations, as to the Lord, Be content with little of the world : little will serve. Think



16 *A Choice Drop of Honey,*  
every little of earth much, because unworthy  
of the least. Think much of Heaven too little,  
because Christ is so rich and free. Think every  
one better than thy self, and carry ever self-  
loathing about thee, as one fit to be trampled  
upon by all the saints. See the vanity of the  
world, and the consumption that is upon all  
things, and love nothing but Christ. Mourn  
to see so little of Christ in the world, so few  
needing him. Trifles pleaseth them better. To  
a secure soul, Christ is but a Fable, the scriptures  
but a story. Mourn to think, how many under  
baptism, church-order, that are not under Grace  
looking much after duty, obedience, little after  
Christ, little versed in Grace. Prepare for the  
Cross, welcome it, bear it triumphantly like  
Christ's cross, whether scoffs, mockings, jeers,  
contempts, imprisonments, &c: But see it be  
Christ's cross, not thine own. Sin will hinder  
from glorying in the cross of Christ. Omitting  
little truths against light may breed hell in the  
conscience, as well as omitting the greatest Sin  
against light. If thou hast been taken out of the  
belly of hell, into Christ's bosome, and made to  
sit among Princes in the household of God: O  
how shouldst thou live as a pattern of Mercy?  
redeemed, restored soul, what infinite sums, dost  
thou owe Christ? With what singular frames  
must thou walk in, and do every duty? Sabbaths,  
what praising days, singing of hallelujahs should  
they be to thee? church-fellow-ship, what a  
heaven, a being with Christ, and Angels, and  
Saints? Baptism, what a drowning the soul in  
eternal love, as a burial with Christ, dying to  
things besides him: Every time thou thinkest  
on Christ be astonished, and wonder; and when  
thou seest sin, look at Christ's Grace, that  
pardon it; and when thou art Proud, look



Christ's Grace, that shall humble and strike thee down in the dust. Remember Christ's time of love when thou wast naked, *Ezek. 16. 8. 9.* and then he choſeth thee. Canst thou ever have a proud thought; remember whose arms supported thee from ſinking, and delivered thee from the loweſt hell, (*Pſal. 86. 13.*) and ſhout in the ears of Angels and Men, *Pſal. 148.* ſing for ever praife Grace. Daily Repent, and Believe and Pray; and walk in the ſight of grace as one that hath the anointings of grace upon thee. Remember thy Sins, Chriſt's pardonings; thy deſerts, his Merits; thy weakneſs, Chriſt's ſtrength, thy pride, Chriſt's humility; thy many infirmities Chriſt's reſtorings: thy guilt, Chriſt's new applications of his Blood; thy failings, Chriſt's raiſings up; thy ſlightneſs, Chriſt's ſufferings thy want, Chriſt's fulneſs; thy Temptations, Chriſt's Tenderneſs; thy vileness, Chriſt's righteouſneſs.

Bleſſed Soul! whom God ſhall find not having on his own righteouſneſs, *Phil. 3. 6.* but having his robes waſht and made white in the blood of the Lamb, *Rev. 7. 14.* Woeful, miſerable Profeſſor! that hath not the goſpel within, reſt not in Church-tryal, thou may'ſt paſs that, and be caſt away in Chriſt's day of tryal. Thou may'ſt come to Baptiſm, and never come to Jeſus, and the Blood of ſprinkling, *Heb. 12. 24.* Whatever workings or attainments come not up to clear diſtinct apprehenſions of Chriſt's blood, merits, righteouſneſs, (the main object of the Goſpel) falls ſhort of the Goſpel, and leaves the Soul in a condition of Doubtings and Queſtionings, and Doubtings (if not lookt unto betimes) will turn to

16 *A Choice Drop of Honey,*  
rightness of Spirit, one of the most dangerous Frames. Trifle not with ordinances. Be much in Meditation and Prayer. Wait diligently on all hearing opportunities. We had need of Doctrine, Reproof, Exhortation, Consolation, as the tender Herbs and the Grass hath of the Rain, the Dew, the small Rain, and the Showers, *Deut.* 32. 3. Do all thou dost as Soul-work, as unto Christ, *Zach.* 7. 5, 6. As immediately dealing with Christ Jesus, as if he were looking on thee, and thou on him, and fetch all thy Strength from him.

Observe what holy Motions you find in your Soul to Duties. Prize the least motion that is from a sight of Christ the least good thought thou hast of Christ, the least good word thou speakest of them, sincerely from the Heart, is rich Mercy, O bless God from it. Observe of every day you have the Day spring from on high (with his Morning Dews of mourning for Sin) constantly visiting, *Luk.* 1. 17. the bright Morning-Star (with fresh influences of Grace and Peace) constantly arising, *Rev.* 22. 16. And Christ sweetly greeting the Soul in all Duties. What Duty makes not more spiritual, will make more carnal, what doth not quicken and humble, will deaden and harden.

*Judas* may have the Sop, the outward privilege of Baptism, Supper, Church-Fellowship, &c. But *John* leaned on Christ's Bosome, *John* 15. 23. That's the Gospel-ordinance posture, in which we should pray, and hear, and perform all Duties. Nothing but lying in that Bosome, will dissolve hardness of heart and make thee to mourn kindly for sin and cure Slightriness and Ordinarineſs of Spirit, (that Gangrene in Profession) that will humble

le indeed, and make the Soul Cordial to Christ, and Sin Vile to the Soul, yea, transform the ugliest piece of Hell, into the Glory of Christ. Never think thou art right as thou wouldst be, a Christian of any glorious attainment, until thou come to this, always to see and feel thy self lying in the Bosome of Christ, who is in the Bosome of the Father, *Joh. 1. 8.* Come and move the Father for Sights of Christ, and you shall be sure to speed: You can come with no Request that pleaseth him better. He gave him out of his own Bosome for that very end, to be held up before the Eyes of all Sinners, as the Everlasting Monument of his Father's Love.

Looking at the natural Sun, weakeneth the Eye. The more you look at Christ the Sun of Righteousness, the Stronger and clearer will the Eye of Faith be. Look but at Christ, you Will Love him, and Live on him. Think on him continually, keep the Eye constantly upon Christ's Blood, or every Blast of Temptation will shake you. If you will see Sin's Sinfulness, to hate it and Mourn, do not stand looking upon Sin, but look upon Christ first, as Suffering and Satisfying. If you would see your Graces, your Sanctifications, do not stand gazing upon them, but look at Christ's Righteousness in the first place (see the Sun and you see all) then look at your Graces in the second.

when you act Faith, what you first look at, that you expect Settlement from, and make it the bottom of your Hope. Go to Christ in sights of thy sin and misery, not of thy grace and holiness. Have nothing to do with thy graces and Sanctification, they will but veil Christ,

Christ, till thou hast seen Christ first. He that looks upon Christ thro his Graces, is like one that see the Sun in Water, which wavereth and moves as the Water doth. Look upon Christ only as shining in the Firmament of the Fathers Love and Grace, you will not see him but in his own glory which is unspeakable. Pride and unbelief will put you upon seeing somewhat in your self first; but Faith will have to do with none but Christ, who is unexpressibly glorious, and must swallow up thy Sanctification, as well as thy sin; for God made him both for us, and we must make him both, 1 Cor. 1. 30. 2 Cor. 5. 21. He that sets up his Sanctification to look at, to comfort him, he sets up the greatest Idol which will strengthen his doubts and fears. Do but look off Christ, and presently (like Peter) you sin.

A Christian never want comfort, but by breaking the order and method of the Gospel, looking his own, and looking off Christ's perfect righteousness, which is to chuse to live rather by candle-light, than by the light of the sun. The honey that you suck from your own righteousness, will turn into perfect gall, and the light that you take from that to walk in, will turn into black night upon the Soul. Satan is tempting thee by putting thee to plod about thy own graces, to get comfort from them, then the Father comes, and points thee to Christ's Grace, as rich and glorious, infinitely pleasing him, and bid thou Study Christ's Righteousness (and his biddings are enablings) that's a blessed Motion, a sweet whispering, checking thy unbelief, follow the hint, close with much Prayer, prize it as an

invaluable Jewel: Its an earnest of more  
come. Again, if you would Pray and cannot,  
and so are discouraged. See Christ Praying  
for you, using his interest with the Father  
for you. What can you Want? *John*, 14. and  
*chap.* 17. If you be troubled, see Christ your  
Peace, *Eph* 2. 14. leaving you Peace, when he  
went up to Heaven, again and again, charging  
you not to be troubled, no not in the least sin-  
fully troubled, so as to obstruct thy comfort,  
or thy believing, *John*, 14. 1. 27. He is now  
upon the throne, having spoiled upon his cross,  
in the lowest state of his Humiliation, all what-  
soever can hurt or annoy thee. He hath born  
all thy Sins, sorrows, tears, disgraces, sicknesses,  
troubles, temptations, and is gone to prepare  
mansions for thee. Thou who hast seen Christ  
all, and thy self nothing, who makes Christ thy  
life, and art dead to all righteousness besides,  
thou art the Christian who hath found savour  
with God. Favorite of Heaven, do Christ this  
Favour for all his Love, love his saints and  
churches, the meanest, the weakest, notwith-  
standing difference in Judgment, they are en-  
graven on his Heart, as the Names of the chil-  
dren of *Israe*, on *Aaron's* Brest-plate. *Exod.*  
24. 21. Let them be so on thine. Pray for  
the Peace of *Jerusalem*, they shall prosper  
that love Her, *Psam.* 122. 6.

E I N I S.